TRADITIONAL MARTINIST ORDER

ORATORY SECTION

FIRST DEGREE

LESSON ONE

"It is not the head which is necessary to advance in Truth; it is the heart."

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CONCURRENCE

Robert Amador is a great expert in Martinism. To him we owe the publication of several works by Louis-Claude de Saint-Martin, namely *My Historical and Philosophical Portrait,* thanks to which the profound personality of the "Unknown Philosopher" can be distinguished and specific circumstances of his life can be better understood. In an interesting pamphlet published many years ago under the title *Louis-Claude de Saint-Martin and Martinism,* Robert Amadou retraces the history of Martinism. He writes the following:

M. Von Rijnberk received other information from M. Augustin Chaboseau. It establishes the existence of an initiation conveyed by Saint-Martin separate from the Cohen initiation demonstrating the direct Martinist filiation from Saint-Martin.

Louis-Claude de Saint-Martin

Abbé de la Noue
Antoine-Marie Hennequin
Henri de la Touche
Adolphe Desbarolles
Amélie de Boisse-Mortemart
Augustin Chaboseau

Jean-Antoine Chaptal

Henri Delaage

Gérard Encausse (Papus)

The result of this list is that the Martinist filiation of the members initiated by Augustin Chaboseau is incontestable and indeed undisputed. The filiation of the Martinists initiated by Papus, insofar as it is only connected to the Chaptal-Delaage branch and inasmuch as Papus himself is only linked to this single branch, remains blemished by doubt. Indeed Chaptal died in 1832 and could not have initiated Henri Delaage since the latter was born in 1825 and was then only seven years old. Papus himself stated that "one of the direct students (of Saint-Martin), Mr. de Chaptal, was Delaage's grandfather," but he does not specify who his father was.

In fact, the Martinist regularization of Papus is incontestable, in that Papus received the hypothetical filiation not only from Delaage, but also from Augustin Chaboseau. He specified this particular point of contemporary Martinist history in an unpublished article. Augustin Chaboseau relates that Gérard Encausse and he exchanged their initiations, bestowing on one another what each one had previously received. Thus, we can say that if Papus was a valid holder of Louis-Claude de Saint-Martin's initiation, he owed this to Augustin Chaboseau.

Robert Amadou (1924-2006)

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This day on the Martinist Path

Dear Supplicant,

You are henceforth a member of the Martinist Community, and I am really very happy. If you study with confidence, patience and sincerity, the lessons that will be sent to you, there is no doubt that you will benefit in all aspects of your being. I am convinced that the study of these materials will quench your thirst for knowledge and for Truth.

As was indicated in the introduction to the ritual of this degree; it is preferable to have a special place to study your monographs and one of your responsibilities as a Martinist is to create an oratory for your spiritual work. Your Oratory should conform to the diagram on Page 4. It is not necessary that this oratory be permanent; however it should be available to you for your Martinist studies. If you are also a member of AMORC; if necessary, you may use the same place where you study the Rosicrucian monographs by replacing the Rose Cross with the Pentacle.

Your oratory being set up as it should, I advise you to open and close each study period by a symbolic ritual, intended to create in you and around you the appropriate mystical conditions for your Martinist work. You may proceed as follows:

- Wash your hands symbolizing physical purification, and drink a glass of water as a symbolizing mental purification.

- Burn a small amount of incense.

- Light the candles beginning with the one on the left.

- When the two candles are lit, while continuing to stand, look towards the Pentacle and say the following prayer: *"O Grand Architect of the Universe, may You grant me Your inspiration throughout this study period, so that my entire being may be receptive to Your Wisdom, Strength and Beauty."*

- Sit down and proceed with the study of the monograph for that day. You may wish to take notes in a journal dedicated to your Martinist studies.

- When your study of today's monograph has ended, meditate for a moment on the benefits that you derived from it. Then stand and say the following invocation: *"As I end this period of study, I call on you, O Grand Architect of the Universe, and ask that you support me in my quest for Truth and guide me on the path of reintegration."*

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- Extinguish the candles, beginning with the one on the left, and if your oratory is temporary you may dismantle it now.

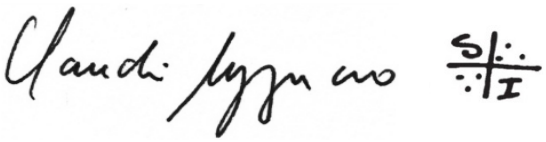
By performing this opening and closing ritual, you place your period of study under the auspices of the Martinist Égrégore and with all that may result in terms of inspiration and regeneration. In addition, you will establish a spiritual link with all the men and women who, throughout the world, are working, at the same time, in their Oratory. That said, the opening and closing ritual is not mandatory. You may limit yourself to reading the monograph of the day and making it the object of your reflections and meditations.

Before you move on to the first lesson of the first degree, let me remind you that while the period of study in your Oratory is very inspiring; the ideal is to affiliate with a Heptad or Atelier in order to be in the presence of your brothers and sisters, in a Martinist Temple, thus giving greater scope to your work. In addition to experiencing the opening and closing ritual together, the discussions that take place among the members, regarding your mystical experiences, are all elements that promote your understanding of Martinism and its integration with your soul.

Perhaps you are already attending a Heptad or Atelier? If this is the case, I hope you are satisfied with the experience and receiving many benefits. If you prefer to study alone in your Oratory, I am sure you will gain great value from your experience.

Again, I am experiencing great joy in knowing that you are now a member of the Traditional Martinist Order and I send you my very best thoughts.

May you ever dwell in the Eternal Light of Divine Wisdom!



Claudio Mazzucco
Sovereign Grand Master

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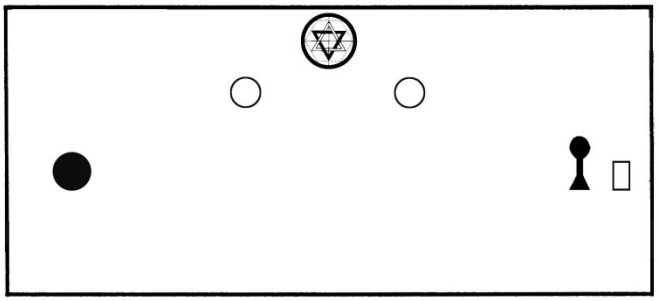
EAST



NORTH

SOUTH

Accessories:

- Pantacle symbol
- two candles in candlesticks
- an incense burner
- incense
- a box of matches
- a snuffer

WEST

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THE HISTORY OF MARTINISM
From Martinès de Pasqually to Louis-Claude de Saint-Martin

Dear Supplicant,

I greet you before the Luminaries of the Traditional Martinist Order!

We will begin the study of the first degree with an historic approach to Martinism. Indeed, it is important that you know the origin of the fraternity to which you have just been admitted. This will allow you to be more familiar with those who have preceded us on the Martinist path and whom we call the Masters of the Past. This will also help you better understand the value of the legacy they have transmitted to us and will prepare you for the topics that you will study in the Heptad.

The Martinist Order was founded in 1891 by Gérard Encausse, better known as Papus (1865-1916) and by Augustin Chaboseau (1868-1946). We will see why the word Traditional was later added to its name. Since its creation, our Order was placed under the auspices of the Unknown Philosopher, Louis-Claude de Saint-Martin, the great French mystic of the 18th century. We will therefore begin this study by becoming better acquainted with this person whom Martinists respectfully call Our Venerated Master.

Louis-Claude de Saint-Martin was born into a noble family in Amboise, France, on January 18, 1743. Very early in life, he showed a quick intelligence full of idealism that found its full expression at the time of his maturity and made him a true mystic. His loving and understanding stepmother cultivated these noble feelings and encouraged him to blossom. Later, he declared how much he was indebted to her for her enlightened guidance and for the wise education that he received from her. In accordance with the wishes of his parents, he studied law and became a lawyer; however, this profession did not suit his inner aspirations and his ideals.

He abandoned jurisprudence to embrace a military career, which gave him the free time he needed to pursue the study of philosophy. At twenty-two years of age, he entered the regiment of Foix, which was garrisoned in Bordeaux. Destiny had placed him in a situation that would very soon transform his existence.

His new friends, Lieutenant Colonel de Grainville and Champoleon, the Grenadier Captain of the regiment of Foix, were members of a mysterious organization, the Order of the Élus-Cohen. They noticed the mystical inclinations of Saint-Martin and soon thereafter he was initiated into this Order. That is how he met the Supreme Master of the Order of the Élus-Cohen, Martinès de Pasqually. This mystic left his mark on Europe in the 18th century in a particular

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manner and was deeply influenced by what is called Illuminism, or the esotericism of the Century of Lights. A large part of his life is veiled in mystery and nothing is known of his childhood or of those who were his masters. We only know that Pasqually was born in Grenoble, or in the vicinity, around 1717 and that his father was Spanish and was born in Alicante.

The very name of Martinès de Pasqually remains vague. Indeed, Martinès changed its spelling and its composition several times, as was common with proper names in the 18th century. He sometimes used the name of Joachim Dom Martinès de Pasqually and sometimes Jacques Delivon Joacin Latour de La Case. We will use the name that is usually attributed to him, Martinès de Pasqually. His father was a Freemason and possessed a charter that had been given to him by Charles Edward Stuart, the pretender to the throne of Scotland, Ireland, and England. This charter was transferable to his son. It is probably from his father that Martinès received the fundamentals of his mystical formation. Contrary to what Papus has indicated from the speculative affirmations of some historians, Martinès de Pasqually was not initiated by Emmanuel Swedenborg and his doctrines do not have any connection with those of the famous Swedish psychic.

In 1754, Martinès de Pasqually established a lodge in the south of France, and during the following years, he actively spread the light of his mystical philosophy. In 1762, he arrived in Bordeaux, in the southwest of France. There he established his Sovereign Tribunal, that is, the center of the activities of his Order, the Élus-Cohen. The word Cohen is of Hebrew origin and means "Priest." The Élus-Cohen are, therefore, Elected Priests or Chosen Priests. Pasqually's project was to form an order with duly selected initiates to accomplish a spiritual work of high degree. He never alleged that he was the creator of this Order, but he presented himself as being one of its seven sovereign leaders. He defined his mission in the following way: "Unworthy as I am, I am only a weak instrument that God has agreed to use to bring back my fellow human beings to their first state of Mason, which spiritually means 'person' or 'soul' in order for them to truly see that they are really Human-Gods, having been created in the image and in the likeness of that almighty Being."

The exact and complete name of the order was, in fact, *Order of the Knights Masons Élus-Cohen of the Universe.* Martinès de Pasqually was a Freemason; however, he thought that the Freemasonry of his time was apocryphal, meaning that its authenticity was doubtful and that it had diverged from its true mission. He undertook to restore it by adding a few high degrees to the three traditional degrees, in this case those of Entered Apprentice, Fellowcraft, and Master. These first three degrees, called Blue, were generally conferred all at the same time. Then followed the degrees of Master Perfect Élu, Apprentice Élu-Cohen, Fellowcraft Élu-Cohen, Master Élu-Cohen, Grand Architect, Knight of the Orient or Great Élu of Zorobabel, and Commander of the Orient. The hierarchy of the Order was crowned by one supreme degree, the degree of Réau-Croix. The members of this last degree participated in a mystical work essentially based on theurgy.

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The structure of the Order of the Élus-Cohen, its practices and ceremonies, were organized around one doctrine: Reintegration. Its system was based on the Judeo-Christian tradition, enriched by the esoteric inheritance of what can be called the Primordial Tradition. The synthesis of the teaching of Martinès de Pasqually is found in the major text that he left, *The Treatise on the Reintegration of Beings into Their First State, Virtue and Divine Spiritual Power.* The term Reintegration is the cornerstone of Martinism. For you, members of the First Degree, it may only constitute the password of this degree for the moment, but it will take on a particular value soon on your journey. Indeed, in the coming months, we will profoundly study the meaning of Reintegration.

Without going into detail, we will say at this time that reintegration refers to the fact that humanity is in a state of exile and that we have been deprived of direct communion with God since the fall. This state of exile implies that we can use intermediate agents to recover our "state of past glory" and to commune once again with Divinity. Martinès de Pasqually taught that these intermediate agents are spiritual beings whom we can contact by means of theurgic evocations; however, these theurgic evocations required long preparations and were hardly compatible with the requirements of living in society. Also, they were dangerous for mental balance, because the energies put into motion could easily become uncontrollable. These operations were therefore reserved solely for the highest members in the hierarchy of the Order of the Élus-Cohen, that is, the Réaux-Croix.

The Order of the Élus-Cohen attracted sincere seekers and this is how Louis-Claude de Saint-Martin was initiated into the Order in 1765. He was then twenty-two years old. Some years later, in 1772, he reached the highest degree, the degree of Réau-Croix. The previous year, in 1771, he left the army to dedicate himself completely to his spiritual activities. He became the personal secretary of Martinès de Pasqually. The Supreme Master of the Élus-Cohen had, indeed, recognized in this brilliant young man a promising disciple, capable of helping him organize the work that had already been undertaken. The collaboration of Saint-Martin was therefore precious to Pasqually. Thanks to the dedication of his new secretary, Pasqually succeeded in improving the organization of the Order of the Élus-Cohen. There is no doubt that the teachings of Martinès de Pasqually had a deep influence on Louis-Claude de Saint-Martin and for the rest of his life he had a profound respect for the one whom he called his "first instructor."

In 1772, family business forced Martinès de Pasqually to leave France for Port-au-Prince, Haiti. Unfortunately, the Master never returned from this journey. He died on September 24, 1774 in Santo Domingo. Sometime before his death, he named Cagnet de Lestere, one of his disciples in Haiti, to direct the Order of the Élus-Cohen; however, de Lestere himself died in December 1779. De Lestere's successor, Sebastian de Las Casas, returned to France in November 1780 and officially placed into dormancy the Order that had been slowly dying out

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since the death of its founder.

Among the disciples of Martinès de Pasqually, two attempted to pursue the work of their Master, each in their own way. The first, Jean-Baptiste Willermoz (1730-1824), integrated the theoretical teachings of Pasqually into the Masonic rites of the Strict Templar Observance, an Order with which he was in contact. After having reorganized this Order, he gave it the name of Knights Benefactor of the Holy City. We should specify also that for the superior degrees, in this case those of Professed and Grand Professed, Willermoz wrote instructions that presented the doctrine of Pasqually on Reintegration, but without naming it directly. He did not transmit the theurgic practices of the Élus-Cohen to the Knights Benefactor of the Holy City.

The other disciple who attempted to pursue the work of Martinès de Pasqually was Louis-Claude de Saint-Martin. Profoundly marked by the teachings of his "first instructor," he nevertheless thought that theurgy was not the best way to progress on the spiritual path. Moreover, he wished to put the ideas of Pasqually within the reach of all sincere seekers, without the obligation of joining Freemasonry. To further this goal, he turned to writing. In 1775, he published his first work under the title, *Of Errors and Truth*, or *Humanity Reminded of the Universal Principle of Science*. With this book, Saint-Martin strived to show the people of his time the weakness and the insufficiencies of a materialistic conception of the world. In the same way, he fiercely criticized Sensualism, a philosophical movement of his time, and showed that men and women must search deep within themselves for their true nature.

Although veiled from profane eyes, the doctrine of Pasqually constitutes the foundation of Saint-Martin's first book. Thereafter, he wrote many others that will be mentioned from time to time in our conventicles. He did not sign his works with his name, but used a pseudonym, The Unknown Philosopher. Contrary to what some misinformed authors have written, Louis-Claude de Saint-Martin never belonged to the Society of the Unknown Philosophers. It is also worth noting that the pseudonym of Unknown Philosopher was used by several alchemists between the beginning of the 17th and the end of the 18th century. However, Saint-Martin did not use this pseudonym to situate himself in the alchemical tradition in which he had little interest. He chose this name to show the distance that he maintained from the philosophers of his time who were foundering in Sensualism and Encyclopedism.

The success of the Unknown Philosopher's first book allowed him to meet numerous individuals during his journeys to England, Italy, and Germany. It was in Strasbourg, through Charlotte de Boecklin and Rodolphe Salzmann, where he learned about the works of Jacob Boehme (1575-1624). This German mystic, who lived a century before, was a shoemaker. He was a being of great purity, who only wished to unite himself more intimately with the Christ. He had several mystical experiences that completely changed his life. His first illumination occurred while he was peacefully taking a walk. It was of such intensity that he claimed to have learned in half an hour truths so profound that an entire life dedicated to their studies at the

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University would not be sufficient to comprehend them. According to Boeme's testimony, it was with this mystical experience that he was introduced into the *Mysterium Magnum*, the Mystery of God's birth in Humanity and of Humanity in God. His writings reveal a rich doctrine of high spiritual ideals. In a general manner, they are based on the spiritual union with the Christ as Redeemer. At this time we will not discuss the philosophy of the one who was called the "*Prince of Christian Theosophy*," because you will have ample opportunity to become acquainted with him during your Martinist studies.

Louis-Claude de Saint-Martin was passionately fond of the writings of Jacob Boehme who would become his *"second instructor."* The study of his writings reassured Saint-Martin about the idea that true initiation does not require theurgic rituals, because according to him, true initiation can only occur in a person's heart and does not require any mediator other than Christ. According to his words, "true initiation is the one that allows Christ to enter a person's heart and for us to enter Christ's heart." In other words, it corresponds to the mystical Wedding that takes place by the union of the soul with Sophia, the Wisdom of God. The path that Saint-Martin recommends is therefore an internal one, as opposed to that of Pasqually, which is theurgic and therefore external. The practical means that he proposes to Men and Women of Desire is mystical prayer, the ideal way to rise more surely toward God. It was from Boehme that the Unknown Philosopher borrowed this internal path, which he had sensed for a long time and which we call "The Way of the Heart." However, the philosophy of Saint-Martin's first instuctor always held the most important place in his writings.

With his writings, Louis-Claude de Saint-Martin helps us understand the path leading to Reintegration. In the book entitled, *Ecce Homo*, he describes a person becoming aware of his or her state of exile, and the condition of being a "Person of the Torrent," but he also insists on the living seed that is still asleep within and that is only asking for a chance to grow. In his work, *Man of Desire*, he shows us how men and women must re-center themselves on their essential desire, which is the desire for God, in order to let the old person within die and to be born again as *The New Man,* the title of the book in which he describes the process of this inner rebirth. A man or woman so regenerated can accomplish the mission of his or her destiny, which is the topic of the Unknown Philosopher's last book, *The Ministry of the Human-Spirit*.

In a general manner, the writings of Saint-Martin have as their objective to encourage men and women to search within for eternal truths. We can sum up his thought in one phrase: "To explain the world through Humanity, and not Humanity through the world." The writings of the Unknown Philosopher aroused interest among his contemporaries but few understood their real meaning. Indeed, his texts are often veiled by means of allegories that are often impenetrable to those who do not possess the keys of initiation. To study his teachings, a circle of disciples known as the Society of the Intimates was formed around him. This circle operated on the purest spirituality and counted only a few members.

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Louis-Claude de Saint-Martin died of apoplexy at the age of 60 on October 13, 1803. Thus was completed a page of history dedicated to the Initiates to whom Martinists vow a profound respect. While they are not the founders of the Martinist Order, which was actually founded in 1891, Martinès de Pasqually, Jean-Baptiste Willermoz, and Louis-Claude de Saint-Martin are considered to be the "great luminaries of Martinism." You will learn later in your studies how Papus and Augustin Chaboseau received the inheritance of Saint-Martin, and in turn perpetuated it. Indeed, Louis-Claude de Saint-Martin is not the one who truly created the Martinist Order, but the Order could have been established only on the bases of the initiations and teachings that he transmitted. It is in this sense that our Order places itself under the auspices of the Unknown Philosopher, our venerated Master.

May you ever dwell in the Eternal Light of Divine Wisdom!

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SUMMARY

After carefully studying this monograph, read the following summary. It contains the major points that you may want to reflect and meditate on during the coming days. If you have trouble understanding one of the points, return to the explanations given in the monograph. Immerse yourself in learning the points covered in this summary before proceeding with the study of the next monograph.

- The Martinist Order was founded in 1891 by Papus (1865-1916) and Augustin Chaboseau (1868-1946). However, its origins go back to the 18th century.

- The Traditional Martinist Order is placed under the auspices of the Unknown Philosopher: Louis-Claude de Saint-Martin.

- Martinès de Pasqually founded the Order of the Élus-Cohen in France and its highest degree was the degree of Réau-Croix.

- Martinès de Pasqually considered that men and women were in exile in the terrestrial world and that they could only commune with God through an external path: theurgy.

- The Order of the Élus-Cohen progressively disappeared after the death of Martinès de Pasqually, and two of his disciples attempted to pursue his work: Jean-Baptiste Willermoz and Louis-Claude de Saint-Martin.

- Jean-Baptiste Willermoz transmitted to the Knights Benefactors of the Holy City the theoretical teachings of Martinès de Pasqually, but not his theurgic practices.

- Louis-Claude de Saint-Martin abandoned the theurgic path of Pasqually and gave attention to the internal path, also named, “The Way of the Heart.”

- The writings of Jacob Boehme (1575-1624) had a profound influence on Louis-Claude de Saint-Martin, to such an extent that he called him his “second instructor,” the first being Martinès de Pasqually.

- Martinès de Pasqually (1717-1774), Jean-Baptiste Willermoz (1730-1824) and Louis-Claude de Saint-Martin (1743-1803) are considered “the great luminaries” of the Martinist Tradition.

- Louis-Claude de Saint-Martin did not create the Martinist Order but it could only have been established on the bases of the initiations and the teachings that he transmitted.

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Louis-Claude de Saint-Martin (1743-1803)

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